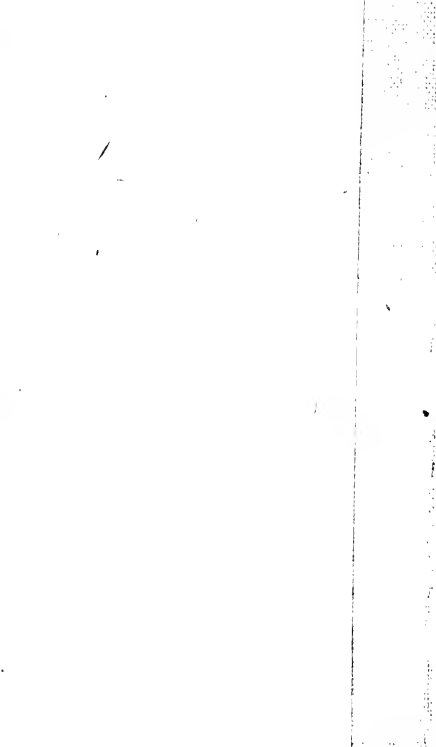


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Gospels
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THE GOSPELS,

FOR THE

SUNDAYS AND FESTIVALS OF
OBLIGATION,

THROUGHOUT THE YEAR.

FOR THE USE OF SCHOOLS.

PHILADELPHIA:

H. & C. McGRATH,

No. 297 MARKET ST.

18-



THE GOSPELS.

FIRST SUNDAY IN ADVENT.

GOSPEL. *Luke xxi. 25, 33. At that time :* Jesus said to his disciples : There shall be signs in the sun, and in the moon, and in the stars : and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved : and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads :

because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know the summer is nigh: so likewise when you see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away: but my word shall not pass away.

SECOND SUNDAY IN ADVENT.

GOSPEL. *Matt. xi. 2, 10.* *At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have

the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee."

THIRD SUNDAY IN ADVENT.

GOSPEL. *John* i. 19, 28. *At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny: and he confessed: I am

not the Christ. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou a prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ? He said : " I am the voice of one crying in the wilderness, Make straight the way of the Lord," as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ? John answered them, saying ; I baptize with water ; but there hath stood one in the midst of you, whom you knew not. The same is he that shall come after me, who is preferred before me ; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY IN ADVENT.

GOSPEL. *Luke* iii. 1, 6. Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea, and the country of Trachonitis, and Lysanias Tetrarch of Abilinia under the high Priests Annas and Caiphas) the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness, prepare ye the way of the Lord: make straight his paths, every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight: and the rough ways plain:" and all flesh shall see the salvation of God.

CHRISTMAS DAY.

GOSPEL. *Luke* ii. 1, 14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And

behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring to you good tidings of great joy, that shall be to all the people: for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest: and on earth peace to men of good will.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

GOSPEL. *Luke* ii. 33, 40. *At that time:* Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to

Mary his Mother : Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar ; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years : who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord ; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord they returned into Galilee, to their city, Nazareth. And the child grew and waxed strong, full of wisdom ; and the grace of God was in him.

THE CIRCUMCISION.

GOSPEL. *Luke* ii. 21. *At that time:* After eight days were accomplished that the child should be circumcised: his name was called Jesus, which was called by the angel, before he was conceived in the womb.

THE EPIPHANY.

GOSPEL. *Matt.* ii. 1, 12. When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east, to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him. And Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people he inquired of them where Christ

should be born. But they said to him, in Bethlehem of Juda. For so it is written by the prophet. "And thou Bethlehem the land of Juda art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said; Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold the star which they had seen in the east went before them; until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not re-

turn to Herod, they went back another way into their own country.

FIRST SUNDAY AFTER EPIPHANY.

GOSPEL. *Luke* ii. 42, 52. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him, were astonished at his wisdom, and his answers. And seeing him, they wondered.

And his mother said to him: Son why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

GOSPEL. *John* ii. 1, 11. *At that time:* There was a marriage in Cana of Galilee; and the mother of JESUS was there. And JESUS also was invited, and his disciples, to the marriage. And the wine failing, the mother of JESUS saith to him: They have no wine. And JE-

sus saith to her : Woman, what is it to me and to thee? My hour is not yet come? His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. JESUS saith to them: Fill the water-pots with water. And they filled them up to the brim. And JESUS saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did JESUS in Cana of Galilee: and he manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER
EPIPHANY.

GOSPEL. *Matt. viii. 1, 13.* *At that time:* When Jesus was come down from the mountain, great multitudes followed him: And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the

word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER
EPIPHANY.

GOSPEL. *Matt.* viii. 23, 27. *At that time:* When Jesus entered into the ship, his disciples followed him; and behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And his disciples came to him, and awakened him saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered saying: What manner of man is this, for the winds and the sea obey him.

FIFTH SUNDAY AFTER
EPIPHANY.

GOSPEL. *Matt.* xiii. 24, 30. *At that time:* Jesus spoke this parable to

the multitude, saying : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him : Sir, didst thou not sow good seed in thy field ? from whence then hath it cockle ? And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up ? And he said : No, lest while you gather up the cockle, you root up the wheat together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

SIXTH SUNDAY AFTER
EPIPHANY.

GOSPEL. *Matt. xiii. 31, 35.* *At that time :* Jesus spoke to the multitude this parable : 'The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds : but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them : the kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitude ; and without parables he did not speak to them : that the word might be fulfilled which was spoken by the prophet, saying : I will open my mouth in parables, I will utter things hidden from the foundation of the world.

SEPTUAGESIMA SUNDAY.

GOSPEL. *Matt. xx. 1, 16.* *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a master of a family who went out early in the morning to hire laborers into his vineyard. And when having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to his steward: Call the labor-

ers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA SUNDAY.

GOSPEL. *Luke viii. 4, 16. At that time:* When a very great multitude was gathered together and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away because it had no moisture. And some fell among thorns, and the thorns growing up with it, choked it. And some fell upon good ground; and sprung up and yielded fruit a hundred-fold. Saying these things he cried out, He that hath ears to hear, let him hear. And his disciples asked him what this parable might mean. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this:

The seed is the word of God. And they by the way side, are they that hear, then the devil cometh and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who, when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

GOSPEL. *Luke* xviii. 31, 43. *At that time:* Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the

prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight; thy faith hath made thee whole. And im-

mediately he saw and followed him, glorifying God. And all the people when they saw it, gave praise to God.

FIRST SUNDAY IN LENT.

GOSPEL. *Matt. iv. 1, 11.* *At that time:* Jesus was led by the spirit into the desert, to be tempted by the Devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the Devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him. If thou be the Son of God, cast thyself down; for it is written, "He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone."

Jesus said to him, it is written again, "Thou shalt not tempt the Lord thy God." Again the Devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him, All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him, Begone, Satan: for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the Devil left him; and behold angels came and ministered to him.

SECOND SUNDAY IN LENT.

GOSPEL. *Matt. xvii. 1, 9.* *At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then

Peter answering, said to Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased : hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them ; and said to them, Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man shall be risen from the dead.

THIRD SUNDAY IN LENT.

GOSPEL. *Luke xi. 14, 28.* *At that time :* Jesus was casting out a devil, and the same was dumb, and when he had

cast out the devil, the dumb spoke ; and the multitude were in admiration at it. But some of them said : he casteth out devils, by Beelzebub, the prince of devils. And others tempting : asked of him a sign from heaven. But he seeing their thoughts, said to them : Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand ? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub ; by whom do your children cast them out ? Therefore they shall be your judges. But if I by the finger of God cast out devils ; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me ; and he that gathereth not with me, scattereth. When the unclean spirit is gone

out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

FOURTH SUNDAY IN LENT.

GOSPEL. *John vi. 1, 15.* *At that time:* Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on

them that were deceased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him: for he himself knew what he would do. Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also the fishes, as much as they would, and when they were filled, he said to his disciples: Gather up the

fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

GOSPEL. *John* viii. 46, 59. *At that time*: Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a

devil? Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said; Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thy make thyself? Jesus answered; If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father, rejoiced that he might see my day; he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, be-

fore Abraham was made I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

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PALM SUNDAY.

GOSPEL. *Matt. xxi. 1, 9. At that time:* Jesus drawing near to Jerusalem; and being come to Bethphage, at mount Olivet, he sent two of his disciples, and said to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me; and if any man shall say any thing to you, say ye, that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled, which was spoken by the prophet, saying: "Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke." And the disciples going, did as Jesus

commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way: and the multitudes that went before and that followed, cried, saying: "*Hosanna* to the Son of David: Blessed is he that cometh in the name of the Lord."

EASTER SUNDAY.

GOSPEL. *Mark* xvi. 1, 7. *At that time: Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very*

great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them, Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you, into Galilee: there you shall see him, as he told you.

LOW SUNDAY.

GOSPEL. *John* xx. 19, 31. *At that time:* When it was late, that same day, being the same day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again:

Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them ; and said to them : Receive ye the Holy Ghost : whose sins you shall forgive, they are forgiven them : and whose *sins* you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said ; Peace be to you. Then he said to Thomas, Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side : and be not faithless, but believing. Thomas answered and said to him : My Lord and my God ! Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed : blessed are they that

have not seen, and have believed.* Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

GOSPEL. *John x. 11, 16. At that time : Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling ; and he hath no care for the sheep. I am the good shep-*

* What follows is omitted on the feast of St. Thomas, Twenty-first of December.

herd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

THIRD SUNDAY AFTER EASTER.

GOSPEL. *John xvi. 16, 22. At that time: Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another; What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and, because I go to the Father? They said therefore: What is this that he saith: A little while? we know not what he speaketh. And Je-*

us knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

GOSPEL. *John xvi. 5, 15. At that time: Jesus said to his disciples: I go*

to him that sent me: and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believe not in me. And of justice: because I go to the Father: and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you.

FIFTH SUNDAY AFTER EASTER.

GOSPEL. *John* xvi. 23, 30. *At that time:* Jesus said to his disciples: Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came forth from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father. His disciples said to him: Behold now thou speaketh plainly, and speaketh no proverb. Now we know that thou knoweth all things, and thou needeth not that any

man should ask thee. By this we believe that thou camest forth from God.

ASCENSION DAY.

GOSPEL. *Mark* xvi. 14, 20. *At that time*: Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptised, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick and they shall recover. And the Lord

Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached every where: the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE.

GOSPEL. *John* xv. 26. xvi. 1, 4.
At that time: Jesus said to his disciples, When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Fa-

ther, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

WHITSUNDAY.

GOSPEL. *John* xiv. 23, 31. *At that time:* Jesus said to his disciples: If any one love me; he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be

afraid. You have heard that I have said to you: I go away and I come again to you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

GOSPEL. *Matt.* xxviii. 18, 20. *At that time*: Jesus said to his disciples: All power is given to me in heaven and in earth. Go, therefore, teach all nations: BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Teaching them to observe all things whatsoever I have com-

manded you : and behold I am with you all days, even to the consumation of the world.

CORPUS CHRISTI.

GOSPEL. *John vi. 56, 59. At that time : Jesus said to the multitude of the Jews : My flesh is meat indeed : and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.*

SECOND SUNDAY AFTER PENTECOST.

GOSPEL. *Luke xiv. 16, 24. At that time : Jesus spoke this parable to*

the Pharisees : A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm, and must needs go out and see it : I pray thee, hold me excused. And another said ; I have bought five yokes of oxen, and I go to try them ; I pray thee, hold me excused. And another said ; I have married a wife, and therefore I cannot come. And the servant returning told these to his lord. Then the master of the house being angry, said to his servant ; Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind and the lame.—And the servant said : Lord it is done as thou hast commanded, and yet there is room. And the Lord said to the servant : Go out into the high ways and hedges ; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

THIRD SUNDAY AFTER
PENTECOST.

GOSPEL. *Luke* xv. 1, 10. *At that time:* The publicans and sinners drew near unto him to hear him. And the Pharisees and Scribes murmured, saying; This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, doth he not lay it upon his shoulders rejoicing; and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance. Or what woman having ten groats: if she lose one groat, doth not light a can-

dle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke v. 1, 11.* *At that time:* It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon, Launch out

into the deep, and let down your nets for a draught. And Simon answering, said to him, Master we have labored all the night, and have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

FIFTH SUNDAY AFTER
PENTECOST.

GOSPEL. *Matt. v. 20, 24.* *At that time : Jesus said to his disciples : Unless your Justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old : Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath any thing against thee ; leave there thy gift before the altar, and go first to be reconciled to thy brother : and then come and offer thy gift.*

SIXTH SUNDAY AFTER
PENTECOST.

GOSPEL. *Mark viii. 1, 9.* *At that time:* When there was a great multitude with Jesus, and had nothing to eat: calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way: for some of them came afar off. And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them.

And they did eat and were filled. And they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Matt. vii. 15, 21.* *At that time: Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord,*

Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke xvi. 1, 9. At that time: Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of*

his Lord's debtors he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke* xix. 41, 47. *At that time:* When he drew near Jerusalem, seeing the city, wept over it, saying: If thou also hadst known, and that in this

thy day, the things that are for thy peace : but now they are hidden from thy eyes. For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee : and they shall not leave in thee a stone upon a stone : because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought. Saying to them ; It is written : “ My house is the house of prayer : but you have made it a den of thieves.” And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke* xviii. 9, 14. *At that time :* Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into

the temple to pray: the one was a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Mark vii. 13, 37.* At that time: Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee through the midst of the coast of

Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke x. 23, 37. At that time: Jesus said to his disciples: Bles-*

sed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him: and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readest thou? He answering said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And he said to him: Thou hast answered right: this do and thou shalt live. But he willing to justify himself, said to Jesus, and who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who had stripped him, and having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner

also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast brought him to an inn, and took care of him. And the next day he took out two pieces, and gave them to the host, and said; Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said; he that showed mercy to him. And Jesus said to him; Go, and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke* xvii. 11, 19. *At that time:* As Jesus was going to Jeru-

saalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks; and this was a Samaritan. And Jesus answering said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER
PENTECOST.

GOSPEL. *Matt. vi. 24, 33.* *At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one and love the other; or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by thinking, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon, in all

his glory was arrayed as one of these. And if the grass of the field, which is to-day and to-morrow is cast into the oven, God doth so clothe : how much more you. O ye of little faith. Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed ? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke vii. 11, 16.* *At that time :* Jesus went into a city called Naim ; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother ; and she was a

widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Luke xiv. 1, 11.* *At that time:* When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to

the lawyers and Pharisees, saying : Is it lawful to heal on the Sabbath-day ? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said : Which of you whose ass or his ox shall fall into a pit ; and will not immediately draw him out on the Sabbath-day ? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them : When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him ; and he that invited thee and him, come and say to thee, Give this man place : and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee : because every one that exalteth himself, shall be humbled ; and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER
PENTECOST.

GOSPEL. *Matt. xxii. 35, 46. At that time :* The Pharisees come to Jesus: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbor as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? they say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying, *The Lord said to my Lord, sit on my right hand until I make thy enemies thy footstool?* If David then call him Lord,

how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Matt. ix. 1, 8.* *At that time:* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy; Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee: or to say, Arise and walk. But that you may know that the Son of Man hath power on earth to forgive sins, (then

said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

GOSPEL. *Matt. xxii. 1, 14.* *At that time:* Jesus spoke to the Scribes and Pharisees in a parable, saying; The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying; Tell them that were invited; Behold I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandise. And the

rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways: and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good, and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him; Friend how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER
PENTECOST.

GOSPEL. *John* iv. 46, 53. *At that time*: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: unless you see signs and wonders, you believe not. The ruler saith to him; Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him; yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son

liveth ; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST

GOSPEL. *Matt*, xviii. 23, 35. *At that time*: Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying : Have patience with me, and I will pay thee all. And the Lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-

servants that owed him a hundred pence ; and laying hold of him, he throttled him, saying ; pay what thou owest. And his fellow-servant falling down, besought him, saying : Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him : Thou wicked servant, I forgave thee all the debt, because thou besoughtest me ; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee ? And his lord being angry delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY
AFTER PENTECOST.

GOSPEL. *Matt.* xxii. 15, 21. *At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying: Master we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man; for thou dost not regard the person of men. Tell us therefore what thou dost think, is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin or the tribute: And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's.

TWENTY-THIRD SUNDAY AFTER
PENTECOST.

GOSPEL. *Matt. ix. 18, 26.* *At that time:* As Jesus was speaking to the multitude: Behold a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn.

And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

GOSPEL. *Matt. xxiv. 15, 35.* *At that time: Jesus said to his disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning*

of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there; do not believe him: For there shall arise false Christs, and false prophets, and shall show great signs and wonders, in-
somuch as to deceive (if possible) even the elect. Behold I have told it you beforehand, if therefore they shall say to you; Behold he is in the desert; go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and there shall appear the sign of the Son of Man in heaven: and then shall all tribes of

the earth mourn : and they shall see the Son of Man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice : and they shall gather together his elect from the four winds, from the farthest parts of heaven to the utmost bounds of them. And from the fig-tree learn a parable : when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

GOSPEL. *Luke i. 26, 38.* *At that time :* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose

name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her, Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Eliza-

beth, she also hath conceived a son in her old age ; and this is the sixth month with her that is called barren ; because no word shall be impossible with God. And Mary said, Behold the handmaid of the Lord, be it done to me according to thy word.

ASSUMPTION OF THE BLESSED VIRGIN MARY.

GOSPEL. *Luke x. 38, 42.* *At that time :* Jesus entered into a certain town ; and a certain woman named Martha, received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said : Lord hast thou no care that my sister hath left me alone to serve ? Speak to her therefore, that she help me. And the Lord answering, said to her : Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her.

FEAST OF ALL SAINTS.

GOSPEL. *Matt. v. 1, 12.* *At that*
re: Jesus seeing the multitude, went
into a mountain, and when he sat
down, his disciples came unto him. And
opening his mouth he taught them, say-
ing: Blessed are the poor in spirit; for
their's is the kingdom of heaven. Bless-
ed are the meek; for they shall possess
the land. Blessed are they that mourn;
for they shall be comforted. Blessed are
they that hunger and thirst after justice;
for they shall be filled. Blessed are the
merciful: for they shall obtain mercy.
Blessed are the clean of heart; for they
shall see God. Blessed are the peace
makers; for they shall be called the
children of God. Blessed are they that
suffer persecution for justice sake; for
their's is the kingdom of heaven. Bless-
ed are ye when they shall revile you,
and persecute you, and speak all that is
evil against you falsely, for my sake: be
glad and rejoice, for your reward is very
great in heaven.

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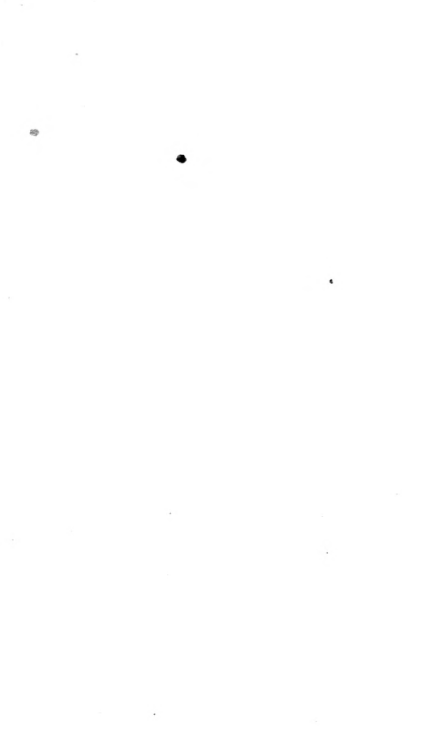
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